# SAINTS Blessed for ever:

OR,

## God's People never forsaken

Asuring every true Believer, of their Blessed Estate, and Condition: very profitable to read, and comfortable to every Believing Soul that truly fears God.

Being a rich Portion of Gods love to his People; and worthy to be kept in memory for ever.

Together with several perswasions to poor Sinners, to leave their sins, and come to Christ by Repentance.

By *Roger Hough.*

Psal. 37. 25. *I have been young, and now am old; yet have I not seen the Righteous forsaken, nor his Seed begging bread.*

*London*, Printed by *E. Crowch*, for *T. Vere*, at the sign of the *Cock* in *St. Johns-street*. 1667.

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*Licenſed*, May the 4th. 1667.

RIch Treaſures wee in earthen-veſſels find;
Oft I have been conſidring in my mind,
God his own People never will forſake;
Eternally, them to him he will take.
Reverend Readers, this in mind recall,
His word ſhall ſtand, when other things ſhall fal;
Oh do not doubt, but daily make requeſt
Unto the Throwne of Grace, with humbleneſs;
Give God the glory which to him is due,
His Word and Promiſes, will daily comfort you.

Frances Wolfreston her book

# Saints bleſſed for ever, &c.

Hebrews 13. 5.

*Let your converſation be without covetouſneſs, and be content with ſuch things as ye have: For he hath ſaid, I will never leave thee, nor forſake thee.*

AMongſt all other pꝛecious pꝛomiſes, God hath made to his own pꝛ people, this is not the leaſt, which is communicated by the Authoꝛ of this Epiſtle to the Hebrews; ſo that thoſe whom ẏ Loꝛd hath choſen, foꝛ his own people, by vertue of this Pꝛomiſe, may boldly ſay as in the following verſe, The Lord is my helper, and I will not fear what man ſhall do unto me. In this text of Scripture we have ſeveꝛal things conſiderable; as firſt, a double Exhoꝛtation, bꝛanching it ſelf into two Heads, firſt conſiſting of our Converſation, Let your converſation be without covetouſneſs; & ſecondly conſiſting of our Contentment, and be content with ſuch things as ye have: And then you have the ground oꝛ reaſon of all, in this aſſuꝛed Pꝛomiſe of God, For he hath ſaid, I will never leave thee, nor forſake thee. Foꝛ the firſt Exhoꝛtation againſt the ſin of Covetouſneſs, ye have the evil of this ſin laid out in ẏ woꝛds of our bleſſed Apoſtle Paul to Timothy, *Tim.6.* 9, 10. But they that will be rich, fall into temptation, and a ſnare, and into many fooliſh and hurtful

lusts, which drown men in destruction and perdition. For the love of money is the root of all evil, which while some have coveted after, they have erred from the faith, & pierced themselves through with many sorrows. **Now secondly, for the second thing here exhorted unto, which is Contentedness; you have the good of it laid out in these words, as in** 1 Tim. 6. 6. Godliness is great g in with contentment. **And** vers. 8. And having food and raiment, let us therewith be content. **This lesson our blessed Apostle had learned himself, and therefore from experience teacheth it to all that truly fear God,** Phil. 4 11 Not (saith he) that I speak in respect of want, for I have learned in whatsoever state I am therewith to be content. **The like we read of good** Jacob, **he being blessed by his father, and sent to** Padannar. m, **there the Lord appear'd to him in a vision at** Bethel, **confirming and making good this very Promise unto him, amongst several others,** Gen. 28. ver. 15. Behold I will be with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land, for I will not leave thee, until I have done that which I have spoken to thee of. **This good man notwithstanding, layes out this his Contentedness, in the** 20 **and** 21 **verses, saying,** If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my Fathers

thers house in peace, then shall the Lord be my God. **Now as touching this assured Promise of God to his people, which is the very Ground and Life of all our Performances (and Duties) and comfortable to the heart of every true Believer, is written for our learning in these words.** For he hath said, I will never leave thee, nor forsake thee. **It represents it self unto us, in full assurance that Gods people shall never be forsaken of God: or thus, God will never leave nor forsake his people, though they may fall sadly under afflictions, and Gods hand of correction may lye upon them, yet they shall never be forsaken; though** Zion **may say, as in** Isaiah 49. 14. The Lord hath forsaken me, and my Lord hath forgotten me; **yet the Lord answers,** vers. 15. Can a Woman forget her sucking Child, that she should not have compassion on the Son of her womb, yea, they may forget, yet will I not forget thee, saith the Lord. **These promises of God are in several places of Scripture recorded, and all to assure Gods people that they shall never be forsaken: God was with good** Jacob **in his way to** Padannaram, **& also with** Moses, **by whom he wrought great signs & wonders in the land of** Egypt **before** Pharoah, **in the red Sea, & in the wilderness;** and these precious promises hath ever attended Gods people in their greatest adventures. It was made to

gwd Joſhua, *Deut.* 31. 8. *Joſhua.* 1. 5. As I was with *Moſes*, ſo I will be with thee, I will not fail thee, nor forſake thee; **all which compared together holds forth to us ẏ truth of all, which is this,** That God will never forſake his people; God will be with them as well in their poverty as proſperity, as well in their afflictions and tryals, as in the time of their flouriſhing eſtate and condition. **God will be with them in all times of perſecution,** God was with Iſrael in Egypt, with Joſeph in priſon, with Moſes at the red Sea, and in the Wilderneſs, with the Three Children in the fiery Furnace, with Daniel in the Lions den, with Jeremiah in the dungeon, with Peter, and John, and with Paul & Silas in priſon: this Promiſe was renewed, & made gwd by our bleſſed Saviour himſelf, when he gave his Diſciples their Commiſſion, Matt. 28.20. Lo (ſaith he) I am with you to the end of the world. **Now ſeeing, beloved, ſuch precious promiſes of God are of ſuch concernment to Gods people, I ſhall onely, as I have opportunity and rwm in this ſmall volumn, Firſt, ſhew you,** Who they are, that may be owned to be really the people of God. **Secondly, I ſhall give you ſome Grounds or Reaſons,** why Gods people ſhall never be forſaken. **Thirdly,** This will aford ſeveral Cautions to the people of God to labour and ſtrive to make good their ſtanding in the way of an holy profeſſion, whereby they

they may put on the whole Armour of God, and walk by the examples of other precious Servants of the Lord. **And in the laſt place,** A loving invitation to poor Sinners, inviting them to leave their ſins, and come to Chriſt by Repentance.

**And Firſt,** who they are that may be owned to be the people of God, whereby every diſcerning Soul may come to know his condition. **Several Particulars I might ſpeak of in their diſcovery, but I ſhall only name theſe Three following;**

**Firſt,** They that are really the people of God, they have a diſcerning faculty implanted in them by the holy Spirit of God, whereby they can diſcern in part, and know the Will of God their Father, which gives them a full Aſſurance, that they are the very flock of Chriſt. **And firſt,** they know the voice of Chriſt, *John* 10. 4. They know when Chriſt ſpeaks unto them in the purity of the word, without any mixture of humane invention or tradition brought in by the will of man; and as they know the voice of Chriſt, ſo the voice of Strangers they will not follow, every falſe way is a ſtranger to them, *John.* 10. 5 *And a ſtranger they will not follow, but will flee from him, for they know the voice of ſtrangers.* They have therefore a diſcerning faculty betwixt good and evil, whereas the natural man cannot diſcern the things of God, becauſe they are ſpiritually blinded, 1 *Cor.* 2. 14. *The natural man receiveth not the things of the ſpirit of God, for*

*they are fooliſhneſs unto him, becauſe they are ſpiritually diſcerned.* But a true believer he can diſcern and ſee through ſuch a glaſs, the Will of his heavenly Father.

**Secondly,** As they have a diſcerning facu'ty ſo they have an aſſured confidence in God; **So that a gracious ſoul can ſay with chearfulneſs as in** Micha 7.7. Therefore will I look up onto the Lord, I will wait for the God of my Salvation, my God will hear me. **A gracious Soul can look through all difficulties & dangers in afflictions, and though it ſees Gods hand lifted up, yet it can ſay, as in** Habak. 3.17, 18. Although the figtree ſhall not bloſſom, neither ſhall fruit be in the Vines, the labour of the Olive ſhall fail, and the fields ſhall yield no meat, the flock ſhall be cut off from the fold, and there ſhall be no herd in the ſtalls; yet will I rejoyce in the Lord, I will joy in the God of my Salvation; the Lord is my ſtrength, and he will make my feet like Hindes-feet. **Oh chriſtians! its admirable for tongue to ſpeak or heart to conceive, ỳ aſſured confidence ỳ a gracious ſoul hath in God, that reſts wholly upon ỳ promiſes of God, made over to them in Jeſus Chriſt. It was admirable in** Abraham, **when he went frælỳ, at the command of God, to offer his ſon** Iſaac, **that was the only heir of promiſe, of whom it was ſaid,** Gen. 21. 12. In *Iſaac* ſhall thy Seed be called; **yet** Abraham **frælỳ manifeſteth his faith.** Accompting

that

that God was able to raise him up even from the dead, from whence he also receiv'd him as a figure, as saith our Author to ẏ Hebrews, ch. 11. v. 19. this assured confidence is a tryed and precious faith, which only appertaineth to true believers, 2 Pet. 1. 1.

Thirdly, As they have an assured Confidence in God, so they have a Son-like obedience to God. Those that are really the Lords people, they obey God as their Father in all his cõmands, they wil obey his word & his ordinances, they know the voice of Christ as their shepherd, & therefore they will follow ẏ Lamb whithersoever he goeth; you may read the Laws of God imprinted in their hearts by their outward walkings & godly conversation; they'l be asham'd to run into any manner of sin, either openly or privatly, they are such as abhor all manner of sin, & cannot endure to sin, 2 Cor. 3. 2. Ye are our epistle written in our hearts, known and read of all men. They bear ẏ badge and Name of Christ along with them, they come freely in, their prayers they put up to ẏ throne of grace, call God Father, as they are instructed in that blessed form of prayer that our Lord & Saviour taught his Disciples to say, Mat. 6. 9. Luk. 12. 2. When you pray, say, Our Father, &c. which is the very marrow of all prayers: And thus you see, beloved, That they that are really the Lords people, they have, First a dis-

discerning faculty, whereby they can discern by the eye of faith, the will of their heavenly father: and Secondly, they have an assured Confidence in God: and Thirdly, they have a Son-like Obedience to God, & so they own God as their Father; by which we may assuredly see God will not leave nor forlake his own people, as our Saviour saith, *Those that come unto me, I will in no wise cast off.*

**Now there are several Grounds in ỳ Second place.** Why God will not leave nor forsake his people. **The First is drawn from** the Love of God: **God hath ever a dear love to his own people; though love be a faculty in man, yet it's a property in God,** 1 Joh. 4 8. He that loveth not, knoweth not God, for God is love. vers. 9. In this was manifested the love of God towards us, because God sent his only begotten Son into the world, that we might live through him, and herein is love, not that we loved God, but that he loved us first. **The love of God is from all Eternity, and to Eternity, it is the greatest Matter of Antiquity in the world.**

**A Second Reason.** Why God will never forsake his people, is drawn from the Choice God hath made of them, **God hath chosen them from Eternity,** Deut. 7. 7, 8. The Lord did not set his love upon you, nor choose you because you were more in number then any people, for you were the fewest of all people; but because the Lord loved you, and because he would keep the oath which he had

had sworn to your fathers, &c. **Our blessed Apostle so styles them in** 1 Pet. 2. 9. But ye are a chosen Generation. **Gods love to his people, begets his choice of them, they are the chosen of God, & precious, his dearly beloved ones, in whom his soul delighteth,** Joh 15. 16 Ye have not chosen me, but I have chosen you. **God hath chosen his people from the foundation of the world, and they are his Elect to all eternity, for whom he loves once, he loves to the end; there is no change in God, he varies not, he is one and the same yesterday and to day, and for ever.**

**A Third Ground or Reason,** Why God will never leave nor forsake his people, is drawn from the Consideration of the price of their Redemption **God hath purchased them at a high rate, as Gods love to his people, moves him to chuse them, so Gods choice of them moves him to redeem them, and so they become his purchased inheritance,** 1 Cor. 6. 19, 20. And ye are not your own, for ye are bought with a price, therefore glorifie God in your bodies, and in your souls, 1 *Cor.* 7. 23. Ye are bought with a price, be ye not servants of men, 1 *Pet.* 1. 18, 19. Forasmuch as ye know that you were not redeemed with corruptible things, as silver nor gold, from your vain Conversation, received by tradition from your fathers, but with the precious blood of Jesus Christ, as of a Lamb without blemish and without spot.

There-

**Therefore ſeeing here the unſearchable riches of Gods love to his people, Oh! let us glorifie God in our members, and double our diligence in his ſervice.**

**The Fourth Ground or Reaſon,** Why Gods people ſhall never be forſaken, is drawn from the great care God hath over them. **God hath purchaſed them at a very high rate; and that which a man buyes dear, he will be very unwilling to caſt away; God therefore ſets a continual guard over them,** Pſal.91.11. **to the end,** He ſhall give his Angels charge over thee, to keep thee in all thy wayes, they ſhall bear thee up in their hands, leaſt thou daſh thy foot againſt a ſtone, &c. **Gods care over his people is ſuch, that they that will but truly reſt upon him, he will** not ſuffer an hair of their heads to periſh; **as you may ſee** Mat.10.30. Acts 27.34. **Beloved, God hath ever been his peoples keeper,** He that keepeth *Iſrael*, never ſlumbreth nor ſleepeth, *Pſal.*121.4. *Iſa.*27.3. He ever taketh care of his own Inheritance.

**The Fifth Ground, or Reaſon,** Why God will never leave nor forſake his people, is drawn from the Promiſes of God made over unto them: **God hath promiſed** his Preſents to be with them to the end of the world, Mat.28.20. **God hath promiſed** them deliverance from trouble, *Job* 5.19 He ſhall deliver thee in ſix troubles. and in ſeven no evil ſhall touch thee: **Gods promiſes to his people,**

people, are either absolute or conditional, & those which are conditional, God loks that believers should fulfil the conditions, & close with the promise; it is to believers only that the promises are made, Acts 2.39. For the promise is to you & to your children, & to all that are afar off, even as many as the Lord our God shal call.

**The Sixth and Last Reason**, Why God will never leave nor forsake his people, is drawn from the high esteem God hath of his people. **He values them at a high rate, they are his own** peculiar treasure, Exod. 19.5 Psal. 35.4. For the Lord hath chosen *Jacob* to himself, & *Israel* his peculiar treasure. God esteems them above all people of the earth, *Deut.* 10 15. They are his Jewels, *Mal* 3.17. They are his precious ones, in whom he delights; **And therefore God hath a high Estæm of them, they are his beautified ones, in whom he sæs no deformity**, Cant. 4. 7. Thou art all fair my Love, and there is no spot in thee. **The Lord Jesus Christ sæs a Beauty in them, and so he estæms them.**

**And thus you sæ it's plain**, God will never leave nor forsake his people that wait upon him, **as it appears, First**, In respect of his Love to them: **Secondly** In respect of his Choice of them. **Thirdly**, In respect of the price of their redemption: **Fourthly**, In respect of his special care over them: **Fiftly**, In respect of his Promises made over unto them: & **Lastly**, In respect of his great Esteem of them.

Let

Let us now therefore with all diligence set about to make our Calling and Election sure, 2 Pet. 1. 10. Let us take our blessed Apostles Counsel laid out for our instruction, 2 Cor. 7. 1. Having these Promises, dearly beloved, let us cleanse our selves from all filthiness of flesh and Spirit, perfecting Holiness in the fear of God. Oh Souls! let it be all your care and endeavour to honour your Heavenly Father: Consider seriously, beloved, you can never do too much in the Service of God, live up every day in new obedience to God.

God hath given you a sure word of Promise; Oh! do not loyter in the Lords Vineyard; hath God Chosen you for his People: Oh! up and be doing the work of the Lord: Consider seriously that God is a Holy God, & he cannot endure the unfruitful works of darkness; let not any Afflictions you meet with in the Body or Estate draw you from God upon any accompt, Satan is very full of policy, and a most cunning Sophister, Wherefore that you may be the better enabled to encounter with him, in the first place take unto you y whole armour of God: and Secondly, by the examples of other pretious Servants of the Lord, labour to strengthen your graces, and build up your selves every day as objects to follow such examples, First, take unto you the whole armour of God,

which

which Armour is recorded Ephesians 6.13,14, 15,16,17. And indeed every piece of this Armour is precious tryed mettel, the which being cloathed with, makes the Soul beautiful in the sight of God, and will make you able to stand in the evil Day: For if you but seriously Consider it, here is first Truth to you presented in the Form of a Girdle; Truth is that that should be the very girdle of your Loyns, it is that that makes you like to your Heavenly Father, it imprints the Image of Jesus Christ upon you, John 14.17. & 17.17. And Secondly, The brestplate of righteousness is a most famous and rare piece of Armour, and turns back all those bolts & fiery darts of Satan, from the heart of a true Believer; this imprints in you the name of a pretious Redeemer, who is called the Lord our Righteousness.

Thirdly, There is another piece of this armour for the feet, having your feet shod with a preparation of the Gospel of Peace, so that we must be active in this our spiritual Warfare, with all our members, our feet must be made swift, and prepared to run in all the wayes of Gods Commandements, until we come to this everlasting Prince of Peace.

In the fourth place here is the great weapon of our Warfare, the Shield of Faith, which we are Commanded above all others

to

to take; 'tis that whereby we are made able to quench all the fiery Darts of the wicked; as Faith is the most rarest and excellentest above all other Graces, so its a weapon that will not be turned back, as saith the Author to the Hebrews, 11. 1. Faith is the substance of things hoped for, and the evidence of things not seen.

Fiftly, Here is the Helmet of Salvation, which is a most rare piece of Armour for a Believer to put on, and to close with Jesus Christ, who is the Salvation of his People, Luke 2. 30.

And Lastly, Here is the Sword of the Spirit, which is the Word of God, to attend this great Weapon of your Warfare, the Shield of Faith, which is that Weapon you should Continually gird upon your Thigh, alluding to that in the 45 Psalm, the 3 and 4 verses, Gird thy Sword upon thy Thigh, O most mighty; with thy Glory and Majesty; and in thy Majesty ride prosperously, because of Truth and meekness and Righteousness; and thy right hand shall teach thee terrible things. This Sword of the Spirit is a most prevalent Weapon, and Beloved, may sometimes be alluded to the Sword of the Lord, and of Gideon, *Judges* 7. 20. It puts to flight all those Spiritual Midianites, and Enemies of our poor Souls.

So

So Beloved, you may see hereby, what a rare thing it is, to have on this whole Armour of God: it Fortifies a Believer on every hand.

Secondly, By the Example of other precious Servants of the Lord, labour to strengthen your graces, and nourish every Branch thereof: Every tender Plant of Knowledge the Lord bestows upon you, nourish it, if you be sure it proceeds from a right Principle; otherwise, if you perceive it is not according to the Mind and Will of God, and you have no strength for the same in the Arm of Faith, to smite with the Sword of the Spirit, which is the Word of God, cast it away; have nothing to do with such a Principle as is Erronious and Corrupt.

First, Doth God call you to Exercise your Faith? Look upon the Example of your Father Abraham, who had many Tryals upon that very account, and yet he chærfully, through Faith, under-went all, until it came to the very touchstone of all Tryals, which was the Offering up of his Son Isaac, of whom it was said, That in *Isaac* shall thy Seed be called: and yet Abraham goes frely to the Altar, accounting that God was able to raise him up, even from the dead, Heb. 11. 17, 18, 19.

Secondly, Doth God call you to Exerciſe your Hope? Conſider that Faith and Hope go both together, where the one is, the other cannot be wanting; For Faith is both the Subſtance and Evidence of our Hope, *Heb.* 11.1. For what can we hope for, except we have Faith to believe.

Thirdly, Doth God call you to Exerciſe your Patience? Lok back upon the Example of good Job, who undergoes the hand of the Lord ſo chéerfully and patiently, that he cryes out at the laſt, Though he ſlay me, yet will I truſt in him, *Job.* 13.15. If you will but lok back upon ſome of the Lords Servants of old, you may learn by them your Duties; Learn with Abel, to get acceptance with God: with Enoch, to walk with God: with Noah, a Preacher of Righteouſneſs, to get into Gods protection. Learn with Abraham, to act your Faith: with Jacob, to wraſtle with God: with Joſeph, rather to ſubmit to Priſon, then to diſhonour God with a luſtful Miſtris. Learn with Moſes Méekneſs, with David Repentance, with Solomon Wiſdom, with Job Patience, with Jeremiah Lamentation for the Sins of the People; Learn of our bleſſed Saviour, Jeſus Chriſt, to take up your Croſs and follow him; ſéeing the goodneſs of God hath ſo appointed it, that his People ſhall never be forſaken.

ſaken. **Oh! do not you fail in your performances; Conſider, God hath not made his Choice of you in vain, (he hath Loved you, Choſen you, Redæmed you, taken Care over you, made out his Promiſes unto you, and Eſteems you above all others) therefore labour you every day to be Acting in a way of holy Profeſſion.**

**And now Beloved, to apply this Truth in a way of Invitation, is my whole deſign at this time, though much might be ſaid upon ſeveral accounts, yet the main end of what I have more to ſay, is,** To invite poor Sinners to come to Chriſt by Repentance.

**Sinners, you hear,** God will never leave nor forſake his own people: they are his own Inheritance, his peculiar Treaſure, his beloved ones, in whom he delights; **And you will hear that dreadful Sentence paſſed againſt you at the laſt, if you do not Repent, and come to Chriſt for Salvation,** Mat. 25 41. Depart from me ye Curſed into everlaſting fire, prepared for the Devil and his Angels. **Without Repentance, there is nothing of Comfort for you, but this dreadful Sentence of** Depart from me ye workers of Iniquity, *Matth.* 7. 23. *Luke* 13. 3. I tell you nay, but except you repent, ye ſhall all likewiſe periſh. **As the joy and comfort the people of God ſhall enjoy in heaven, is beyond the reach of the eye of man**

to ſée, the ear to hear, the heart to conceive, and the tongue of man to expreſs: So the miſery of the wicked in Hell, is beyond both the eye to ſée, the ear to hear, the heart to conceive, and the tongue to expreſs. Oh Sinners! its indurable miſery; it begins with you with a dreadful Sentence, but it will never end, when Thouſands of years are paſſed over, your miſery is never the leſs, your Torments ſtill endure, and ye have never leſs years to ſpend, your Torments will be as freſh as ever they were: Oh! therefore, I pray you Sinner, come to Chriſt, leave of your Sins, and beg earneſtly for pardon and remiſſion of your ſins; the Lord hath paſſed a righteous Judgement againſt Sinners, you cannot lay the cauſe of your miſery upon another, Ezekiel 18.20. The Soul that ſinneth ſhall die: the Son ſhall not bear the iniquity of the Father, neither ſhall the Father bear the iniquity of the Son, the Righneouſneſs of the Righteous ſhall be upon him, and the wickedneſs of the wicked ſhall be upon him: Nor you cannot lay the cauſe of your miſery upon God, Ezek. 33. 11. As I live, ſaith the Lord God, I have no pleaſure in the death of the wicked, but that the wicked turn from his way and live: Turn you, turn you from your evil wayes: for, why will you die, O Houſe of Iſrael?

Oh

**Oh Sinners! Why will you not come to Chriſt, methinks I hear a great Comp'aint againſt you from the bleſſed Word of God,** John 5. 40. And ye will not come to me that you might have life. **Oh Sinners! Conſider there is no way to be ſaved, but to come to Chriſt; the way to Heaven is by Faith in Jeſus Chriſt,** Acts 16. 31. Believe in the Lord Jeſus Chriſt, and thou ſhalt be ſaved, and thy Houſe. **Now that you may the better be encouraged to come to Chriſt, and to cloſe with him, Conſider theſe few things following:**

**Firſt, Chriſt invites poor Sinners to come,** Mat. 11. 28. Come unto me all ye that are weary and heavy laden, and you ſhall find reſt for your Souls. **Sinners, be encouraged to cloſe with Chriſt when ever he calls: defer not your times: put it not off till to morrow: when God calls, then is your day: when Chriſt invites, be you willing to cloſe with him, for then is your acceptable day of Deliverance, if you will but diligently obey. Be you therefore ready to receive his offer, for then is the time of Love. Oh! poor Sinners, when ever Chriſt knocks at the doors of your hearts, be you ready to receive him, and be ſure you open to him, leſt he ſay at the great day of Judgement,** Away from me, ye workers of Iniquity; I call'd you at ſuch a time

and

and the very checks of your Conſciences told you that you were in a way of deſtruction; and if you had then repented, and obeyed my voice, and opened unto me, I would have met you, and have opened unto you the everlaſting gate of Mercy; but now away, Depart from me, I know you not.

**Secondly, Conſider Chriſts Invitation is frée, its upon frée terms,** Iſaiah 55. 1. Ho every one that thirſteth, Come to the waters; and he that hath no Money: come ye, buy and eat, yea come, buy wine and milk without money, and without price. **Come along poor Sinners, here's frée Invitation for you from a bleſſed Maſter, that will ever perform what he ſaith,** verſe the 7th. Let the wicked forſake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon. **Doſt thou want Faith? beg earneſtly of God for it;** ſay, Lord, I believe, help my unbelief: **ſtrive with all thy ſtrength to obtain this precious grace of Faith.**

**Thirdly, Conſider poor Sinners, Jeſus Chriſt hath promiſed,** That whoſoever comes unto him, he will in no wiſe caſt out, Joh. 6. 37. **And you have it here confirmed,** That God will never leave nor forſake his people. **Oh! therefore be perſwaded to come to Chriſt, and to cloſe with him; and do not you think**

that

that godliness is a solitary life, and dubious unto you; if you will but seriously consider, there is more true joy in one hour in holy company, if they be such as truly serve God, in all his wayes and Commands, then all the World can afford thee others wayes

Fourthly, Consider Sinners, as you come to Christ, and forsake your sins, you come into the Verge of his Prayers, Christ prayes for all them that are given him of the Father, but he prayes not for the world, Joh. 17. 9. While you lye in your sins, you are as dead men, you cannot come to be sharers with any of the Lords Servants in our Saviours Prayers to his Father: Oh! therefore be perswaded to come to Christ, and to close with him.

Lastly, Consider Sinners, what Jesus Christ hath done to Redeem your souls from Hell, if you will but come unto him, Isaiah 53 5. He was wounded for our transgressions, he was bruised for our iniquities: the chastisment of our peace was upon him, and with his stripes we are healed. Jesus Christ hath shed his precious Blood to Redeem our Souls from misery: Oh Sinners! therefore be perswaded to come to Christ, leave your former courses, destroy that Enemy of your precious Souls, and close with this blessed Saviour, and he will

will receive you into his Favour, and ſo you will come to be of that bleſſed Number that ſhall never be forſaken.

To Conclude, All at this time which I have to ſay unto you, I beſeech you, beloved, take along with you this excellent Exhortation of our bleſſed Apoſtle Paul, 1 Theſſ. 5. 21, 22, 23, 24. Prove all things; hold faſt that which is good: Abſtain from all appearance of evil: And the very God of peace Sanctifie you wholly: and I pray God your whole Spirit, and Soul, and Body, be preſerved blameleſs unto the coming of our Lord Jeſus Chriſt: Faithful is he that calleth you, who alſo will do it. For the which Coming and bleſſed Appearance, the Lord, for his mercy ſake, grant we may all be Prepared to receive the ſweet Bridgroom of our Souls unto all Eternity, for evermore, Amen.

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FINIS.